HOPES DEFERRED AND DASHED,

Observed

IN A SERMON TO THE HONOVRABLE HOVSE OF COMMONS,

In *Margarets Westminster*, *July* 30. 1645.

Being the monethly Fast:

By

Thomas Coleman Preacher of the Gospel at *Peters Cornhill London*.

Published by Order.

JER. 30. vers. 15.

Thy sorrow is incurable, for the multitude of thy iniquity.

בלמי שהוא מעמוד רשע לפניו סופו שעיניו כהות

Midrash. Schem.

LONDON,
Printed for *Christopher Meredith* at the Crane in *Pauls* Church-yard, 1645.

[2d edit]
(4), 35 p

Die Sabbathi 9. Augusti. 1645.

ORdered by the Commons Assembled in Parliament, That Master *Coleman* be enjoyned to Print his Sermon he preached before the House of Commons the last Fast, as near as he can as he preached it. And Sir *John Wray* is appointed to give him notice of this Order.

H. Elsyng. Cler. Parl. D. Com.

I Doe appoint *Christopher Meredith* or his Assigns to Print this Sermon, and no man else.

Thomas Coleman.

August 14. 1645.

TO THE HONOVRABLE HOVSE OF COMMONS.

THere was never Sermon preached on these publike Fasts, that was received with such contrary affections, and censures, as this; some approving above commendation, others disliking below detestation. I saw in it nothing of such worth, as might occasion the firmer, and therefore fenced both heart, and ears against it, as there was need. Neither in truth do I yet know any merit of the latter. I confesse I was troubled that it should be distasted by some reverend men (Prelaticall and proud spirits I slight) whose hearts I am well assured are for God, whose learning, zeal and graces are the honor of our times and ministery, whose wisdom and humility (I speak confidently) may safely be trusted with as large a share of Government, as they themselves desire. The reason of whose opposition was not greedinesse after rule, or greatnes, but only conscience of the truth. A latitude for our judgements we all crave and grant, my practice shall be peace. The Presbyterian way, and those that walk therein, I embrace and love. The Congregationall way, and those that practise it, I approve, and honour (I mean for Government, not for this manner of gathering Churches) both are alike to me. This Work of Ruling I look upon with fear, and do heartily wish an exemption for my person (as some moved.) And from my soul I pray, that it be not the first thing Gods labourers will be weary of: and certainly if it be not managed

With humility, and yeelding, one may without the gift of prophecy fore-tell the successe. It is my grief, that I should give offence; it is my prayer, that their impartiality may be generall to connive at no errour in whom soever, which yet this Sermon is averred to be free from. In obedience to you it is now published. If it be somewhat high, the times require it; nothing is more necessary now, than to undeceive: when the Lord turns back our captivity, we shall quickly change our Songs. The God of all grace, the Father of all gifts bestow upon you wisdom, courage, unity, that you may still be eminently instrumentall for him: Your work draws to an end, watch yet one hour, and then sleep sweetely and be at rest. This prayes be that is

August 5.
1645.

Yours cordially,

THOMAS COLEMAN.

The PRINTER to the READER.

TAke notice this Authour Mr Thomas Coleman *hath printed three other Sermons by Order of the Honourable House of Commons,*

viz. 1. 2. 3. on Jer. 8 20, Jer. 30. 21. Psal. 65. 5.

A SERMON PREACHED at the late Fast before the Honourable House of Commons, *July* 30. 1645.

JOB 11.20.

But, [*or, And*] *the eyes of the wicked shall fail, And they shall not escape* [*or, And a refuge is perished from them*] *and their hope* shall be as *the giving up of the ghost.*

THis Book discourseth of providence, and its various acts in the worlds government, the cause, say some, of its creation, and that the reason, why *Moses* is said to be the Authour: Both he, and *Jeremy*, and more then others *Habakkuk* were much troubled at the dispensation of Gods administrations here below: this in this Book is spoke to, and that is the main. *Vide* דלבב *in præfatio hujus libri.*

These words and this Chapter are the reply of *Zophar* the third of *Jobs* friends. Who, or whence he was, beside his name, and that adjunct of his Countrey or family, the *Naamathite*, little can be said. Authours conjectures, and nominall allusions are below our present work. *Aben Ezra.*

His answer hath two parts; one increpatory, to *vers.* 12. the other directory, to the end. In the former *Zophar* gives *Job* friend-

ly wounds, rebukes him ſharply, takes him up roundly, and having well chidden him, comes on to the Directorie. Of that therefore (as not within our reach now) we ſay no more.

The Directory is ſeaſonable. *Job* and our times run parallel, both full of ſores and terrours. Oh *Job*, ſaith this good man, the courſe thou takeſt, is wrong; what? to grudge againſt Gods hand? to repine? to charge God fooliſhly? to judge a thing unjuſt, becauſe ſecret, to ſay there is no cauſe, becauſe no known cauſe? Nay *Job*, let thy ears hearken to me, and I will ſhew thee better waies then theſe.

In this direction, he that runs may read two things.

1. What *Job* muſt do.
   1. For the matter: Prepare his heart, Stretch out his hands, } verſ. 13.
   2. For the manner:
      1. What? Put iniquity from Thy ſelf, Tabernacle, } verſ. 14.
      2. Why? Then with hope and confidence expect ſucceſſe, *verſ.* 15.
2. What *Job* may expect, a happie iſſue.
   1. On thy ſelf, in reſpect
      1. Of time paſt, verſ. 16. *Forget thy miſeries.*
      2. Of time to come, Generally, verſ. 17. *Thy age ſhall be clear.* Particularly, v. 18, 19. *Enumerated.*
   2. On thine enemies, *verſ.* 20.

Theſe are the parts of this Direction: we will haſte to the laſt, as our aim, yet touch on the other in our paſſage, as ſuting much with humbling ſpirits on mourning daies for ſad occaſions.

Verſ. 13. *If thou prepare thy heart.*

'Tis neither reſiſtance, nor diſcontent, that helps in the wofull day, Though thou haſt once ſpoken, anſwer no more, yea, though twice, proceed no farther: Humble thy ſelf under his hand, make thy addreſſes to him, and verily thou ſhalt be fed.

But firſt make thy ſelf capable of mercy, be thou fit to receive, God will be ready to give: *If thou prepare thy heart.*

Obſerv. The firſt ſtep towards a comfortable condition, to ſweeten miſeries,

series, and to change the times, is to fit the heart for the receiving of such a blessing, *Prepare thou thy heart, thine age shall be clear.* Were we, and our souls, and our Land fit for peace, peace should come ere we sleep: *Oh Ephraim, what can I do to thee? Oh Judah, what can I do for thee?* Fain I would cure the Land, but my hands are stopt, my intentions crossed, your goodnes is like the morning cloud: there is no fittednesse to receive. This must be first done, I will hew them by my Prophets, fit them by my ministery, prepare their heart for me, and then *their judgements shall be like a light that goeth forth.* Their miseries which now scorch and burn them shall quickly be extinguished. *Israel* wanders long in the wilderneſſe to wear out that generation, that were not fit to see the Land of *Canaan*, when they were gone they forthwith arrive there: And who knows, whether such a thing as this be not purposed of the Lord, to wear out this generation which hath been defiled in the superstitious defilements of the Land, that we may not see the good, that hee will bring upon our Church or people? Hos. 6. 4.

And stretch out thy hands towards him.

This phrase in Scripture holds forth three things: 1. A posture of mourning, *Jer.* 4. 31. so use the distressed to, with sighs, tears, wringing of the hands, the naturall remedies of grief to ease themselves, and remedy their sorrows. *Cardan.*

2. A readinesse to receive: By the hand stretched out we take what is offered; God by this sets forth his willingnes to entertain a returning sinner, *Isai.* 65. 2.

3. The behaviour of prayer usually. Of these, the two latter may be here intended, their difference being only, that the one is the qualification internall, of which the other is an expression externall, *If thou stretch forth thy hands.* If thou be ready, and willing to receive him, if prayer and importunity hold it forth: The life of the sentence stands in the object *HIM*, and the substance of Direction, is,

An hearty eagernesse to receive God in the change of times, is a farther step towards such a change. The point is of common use, it orders our desires in the degree and object: we must be eager to receive, and to receive God, lift up our hands and heart, and that to the God of heaven: eminent Saints have thus been qualified, their ardency was much. Look to *David*, a fainting soul and failing eyes *Observ.* Lam. 3. 41.

Pſal. 84. 2. ſpeak no leſſe, *Pſ.* 119. 81, 82. His heart longed, his fleſh cried. Their object was right. Thy Salvation, thy Word, thy Courts: and yet more plain, the living God. If the man be good, his end is ſo: *The deſire of the righteous is only good, Prov.* 11. 23. God himſelf is mans patern. He ſtretcheth hands all day to a people rebellious; we muſt ſtretch them no leſſe while to a God gracious.

Verſ. 14. *If iniquity be in thy hand, put it far away, and let not Wickedneſſe dwell in thy Tabernacle.*

A ſentence doubled in different words, it ſets forth the exerciſe of a corrective power, which may yet be compared together in three things.

1. On what perſons.

כיד֫ך 1. In thy hand; if the guilt of any ſin be upon thee, ſo poſſibly, but rather as *Gen.* 31. 29. in the power of thy hand under thy command; yet the phraſe is different, and may contain a different ſenſe. The one a power compulſive, the other commanding.

לאל ידי

2. In thy Tent or Tabernacle, the place of thy abode, where thou dwelleſt. The former ſeems to mean a rule Magiſtraticall, the latter Domeſticall.

אין עולה 2. In what things. Iniquity. Wickedneſs. They differ in degree, which ſeems to be by deſcending; let Magiſtrates note ſome, but family Governours more.

3. By what act. By all acts that can be affirmative. Drive ill away negative. Let it not dwell or ſtay. Let all in Office do their utmoſt againſt ſin; improve their authority, reſpects, intereſts: Let the work be done and ſin deſtroyed. Briefly here are ſome particulars hinted.

1. There is a gradation in ſin. Take the words, whether aſcending from leſſe to greater, or the other way, ſtill the gradation is evident; and many Scriptures ſhew no leſſe: both of perſons ſome are greater, and ſome are leſſer ſinners: and alſo of ſins which may be heightned by the manner of committing, *Pſ.* 19. 13. and the nature of the ſin, *Job* 34. *ult.*

Iſa. 1. 4. Jer 6. 28. Pſal. 1. 1.

2. All authoritative power ought to be exerciſed about the ſuppreſſing of ſin. *Paul* gives the ground, it is of God; there is the inſtitution; and the practice is to be a terrour to ill, *Rom.* 13. 1, 2.

which

which *Peter* seconds, 1 *Pet.* 2. 13. And another Scripture complains of the neglect, *Judg.* 18. 7. for there is some *cura animarum* in all authority.

3. Family authority, Domesticall, Paternall, may and ought to be more exact and strict, then publike; and that which is more extensive. First, God doth so, he deals with his own narrowly; He will be sanctified in those that come near him, *Lev.* 10. 3. You only have I known; therefore I will punish you: he searches to a hairs breadth them that are about him, as some gloss on *Ps.* 50. 3. Secondly, the feasiblenes of Family strictnes in respect of the small number of the government, frequency of company, intimate acquaintance, readinesse of punishments, *&c.* Thirdly, the weightines of the consequent, a fair step to the Reformation of the whole. Families are the Alphabet of the Church. Succesfull Reformation is by graduall ascension. A good man, family, congregation, kingdom; the lesse constitutes the greater.

Amos 3. 12. נשערה שער A hair.

4. Though corruption may enter, yet it must not dwell, not be entertained; lest the traveller become the man of the house, as *Nathans* parable speaketh.

But generally to graspe all at once. These words either relate to the former, as helps to prepare the heart, and stretch forth the hands; and so this verse and that which follows are to be inserted in a Parenthesis: or else are another means of setling the times; they look either to the acceptance or prevalency of prayer, to the succesle it findes with God, or from God; 'tis true either way: A godly care over those under us is helpfull to both, to make our prayers pleasing and speeding. This point is practicall, the experimentall Psalmist regulates us, and in severall particulars improves this care to this end: he gives rules, *Psal.* 101. for all sorts, which may be viewed and followed. Psal 101.

Vers. 15. *Then shalt thou lift up thy face without spot, thou shalt be stedfast, and shalt not fear.*

Which words refer either to the acceptance of the preparation, for removall of sin will procure it: or to the generall direction for the gaining of happines: Thou shalt lift up thy face without spot: God will accept thy face, and confident shalt thou be in thy hopes; so much the word gives, 2 *Sam.* 2. 22.

Thou shalt be stable; sodered together; firmly united: Thou

ſhalt not fear any thing to thy prejudice; either falſe dealing in the means, or failing in the ſucceſſe: a bleſſing ſhall be upon thy endeavours: Thy purſuit of comfort ſhall proſper, and thy end ſhall be bleſſed. This endeavour looks two waies.

1. To God: Doe but what I preſcribed; prepare thy heart, and ſtretch out thy hands.

ממום Jun. 1. Thou ſhalt lift up thy face. 1. Thou ſhalt lift up thy face out of thy ſpot, riſe out of thy plague, recover thy former ſtanding, improve thy affliction to the riſing out of ſinne. 2. Thou ſhalt come to Gods preſence without the guilt of ſinne; no pollution ſhall ſtain thy face; grace purgeth all. 3. Thou ſhalt be more honourable; gain more then ſinne made thee loſe.

2. Thou ſhalt be ſtable, and not fear. Tumultuations of conſcience prevented by this care: Thy heart ſhall be calm and confident; but if no tumult, may a conſcionable care be ſuppoſed? Nay, there is a ſilent conſcience, and there is an appeaſed conſcience, that trouble not, this pacifies, that is for a little time, this the foundation of eternity, a taſte of what ſhall be compleat and durable, which yet neither wholly prevents all trouble, but ſuch as hath with it a ſpot, or ſuch bitterneſſe, which the ſweetnings of a gracious ſpirit cannot allay.

2. To man: if thou art to deal with him, in all thy negotiations. 1. Thou ſhalt lift up thy face without ſpot. Thy candid, and clear intentions ſhall appear, all thy paſſed acts (howſoever aſperſed) ſhall be juſtified. Divine providence is admirable this way. *Saul* perſecuted *David*, proclaimed him traitour. But at the treatie between them, *David* lift up his face without ſpot, *Saul* acknowledged him more religious then he. In the Scotiſh troubles, who more vile then they, proclaimed Rebels in all Churches, and afterward juſtified in all they did? They lifted up their face without ſpot.

2. Thou ſhalt be ſtable, faſtned together. 1. Unanimous firm to our principles, which will clear the proceedings, and ſettle the State in future. 2. Thy agents, inſtruments, and commiſſioners firm. And, 3. Thy poſterity eſtabliſhed in peace.

3. And ſhalt not fear; Thou doubtſt a faithleſſe changeableneſſe on the other ſide, for where the head is weak, and the Counſellours crafty and potent, what ſtability? In a word, let our prayers be, That our King may be reall and cordiall, that we

may

may all be one, and that we may rightly improve the issue.

Vers. 16. *Because thou shalt forget thy misery, and remember it as Waters that passe away.*

This verse the consequent of a true preparation, is joyned to the former by that converting phrase, [Because] which holds it forth as a reason of the former priviledge. Thou shalt lift up thy face without spot, confidently appear in any duty, because the disturbance of misery is gone. The sting of misery unfits for spirituall imployments. The *Israelites* never minded *Moses* message from God, because of anguish of spirit, and cruell bondage, which occasioned *Job* to pray for such a freedom, that so he might be readie to answer when God shall call, *Job* 13.20,21.

But the words here have two parts, or one matter expressed in a double sentence. 1. Thou shalt forget miserie. 2. And remember it as waters that passe away.

1. Thou shalt forget misery. Forgetfulnesse (which is properly a suffering to slip out of memorie) is here promised as a mercie; and in that respect, according to Scripture phrase, implies four things. 1. A long freedom. 2. No remain of pain. 3. A recompence with a contrary mercie. 4. No return under calamitie.

1. A long freedom. Thou shalt forget misery; thou shalt long enjoy such happinesse, that thou shalt forget what misery is; So *Jer.* 50.6. Sheep long going astray forget their folds. Duration of a mercy, sweetens a mercy. The *Israelites* were fed with Manna, there is the mercy; during fourty years, there is the sweetnesse, *Exod.* 16.35. Gods presence is sweet, but the longer it staies the sweeter, *Deut.* 2.7. Peace and rest is a blessing for a land, but the continuance for eighty years is emphaticall, *Judg.* 3.30. We have not then any great cause to grudge against this present stroke, seeing it is from God, who hath commanded blessings for us these many daies or years past. Neh. 9.31. Deut. 29.5.

2. No remain of former pain. The word [*Forget*] is used so in a Scripture phrase, *Gen.* 41.30. The seven years of famine made plentie to be forgotten in *Egypt*, that is, devoured all: and such a forgetfulnesse of miserie, that no part or pain of it remains, is the addition of a mercie to a mercie, *Exod.* 10.19. This is directive, and teacheth not only to pray for the removall of these unnaturall

naturall troubles, but that no remains of them be left, to wit, no guilt of former sin, or of innocent blood, whether *Irish*, or *English*, at this present shed. No envious malignity among inhabitants, lest *Joab* put the blood of *Abner* in peace upon his girdle: for the effect of righteousnesse is quietnesse and assurance for ever, *Isai.* 32. 17. No love to Popery, Prelacy, or any of their trash, the cause of our woe. No pestilence or famine, the companions. No robbing and spoiling, the consequents of cruell war, *&c.*

3. A recompence with contrary mercy. Forget misery, that is, enjoy mercy. So is a Gospel peace called, a forgetfulnesse of troubles, *Isai.* 65. 16. When not only the misery ceases, but the contrary mercy succeeds. *Job* certainly is an instance of such a recompence, whose health, life and riches were doubled to him at the end, *Job* 42. 10, 12. And for us. Then shall we forget misery, when our King becomes a nursing Father, and our Queen a nursing Mother, when they doe not only cease to kill, but seek to preserve; when the divisions in our Church shall be taken away, and unity come in their room; when our ministery shall be painfull and pious; when Subjects shall have their liberty, and every one Lord of what is his own.

1. No returning under calamity. Waters, that because of their depth could not be passed, are said to be forgotten of the foot, *Job* 28. 4. This preservation Saints may claim and improve their interest, in promises for it, so God hath said, *Nah.* 1. 9, 12. and this mercy Saints shall have. If by amending personall failings they doe not expose themselves anew to the blow of God, *Joh.* 5. 14. Thus with *Jeremy*, we all pray, that once being freed, we be not returned to the dungeon to die there.

2. *And remember it as Waters that passe away.* The allusion is; First, generally to running streams, waters that flow away. The remembrance of passed troubles are as running rivers, as streams run continually, yet in the particular drops stay not: so troubles are a continuall portion of the Saints, though they stay not long on particulars. A running stream benefits many places, all Towns it passes by, cleansing, watering, for drink and cooling, enriching by Navigation, and easinesse of passage, and the like; such are afflictions to the people of God, usefull to all; some they cleanse from sin, and the delights thereof; others they enrich, as being food to their graces, coolers to earthly affections, preservers of love and

spirituall

ſpirituall intelligences mutually, &c. But two particularly, as waters paſt, ſeemes to intend *Noahs* flood, as *Iſa.*54. 9. For there runnes a likeneſſe in ſeverall things between one and other. Think on that flood, and any miſeries, both remember us of Gods protection of his own, *Nah.*1.7. this is mercy: of his vengeance againſt ſinne; this is juſtice: His ſoveraign command over all creatures, this is power: both are occaſions of Gods neerer ingaging himſelf to his people, and both ſhew how promiſes are accompliſhed; God hath ſaid, The world ſhall never more be drowned, yet particular townes and men may, and notwithſtanding ſeverall promiſes of protection to his own, this and that man may fall. Yet the election hath obtained, &c.

Verſ.17. *And thy age ſhall be clearer, then the noone day, Thou ſhalt ſhine forth, Thou ſhalt be as the morning.*

Thus for the effects of the dutie for the time paſt. For the future, this is thy condition. Thy age, &c. The phraſes taken in the Scripture way; The ſenſe will ſhine forth as morne. Noone day, ſometime for perſecution, which ſcorcheth like the Sun at noon. See *Iſa.* 16. 3. and *Cant.*1. 7. and ſometime or frequently for clearneſſe, *Job.*5.14. *Deut.*28.29.

Thou ſhalt ſhine forth. Or, if thou be obſcured, thy obſcurity ſhall be become as the morne for brightneſſe.

The verſe hath two clauſes, each two degres of following happineſſe. 1. Thy age ſhall be clearer then noone. 1. The times ſhall riſe out of their ſadneſſe, though he have afflicted, he will afflict no more, Thy miſeries ſhall be at end. Not becauſe thou art incorrigible, one cauſe why God ſmites no more, but becauſe he is appeaſed, his thoughts are performed, *Iſa.*40.1,2. 2. Our following age ſhal be calme and comfortable, not as *Aſa*, whoſe laſt times were his worſt, 2 *Chron.*16.9. But as *Job*, whoſe latter end God bleſſed above his beginning, Chap.42.

2. Thou ſhalt ſhine forth, Or, Thy obſcurity ſhall be as morne.

1. If there happen any rub in thy times, thou ſhalt ſurmount it, as *Hezekiah* did his ſickneſſe. The firſt man (ſay the Jewiſh records) that ever was ſick in the world, and did recover. God will raiſe his from all their dejections, He will deliver their ſoul from death, and when they weep, their eyes from teares, when they ſtumble, their feet from falling, *Pſal.*116.8. For though the Lord

chaſten them, he will not give them over to death, *Pſal.*118.18.

2. Thy laſt times ſhall be thy beſt. Thy age ſhall be like the morning Sun; riſing higher, ſhining clearer, growing hotter till the perfect day, *Prov.*4.18. So the Church of *Thyatira* had her praiſe, *Rev.*2.19. The morne increaſes in light, heat, height: So thy times, thy life, in knowledge, zeal, priviledges both ſpirituall and temporall. Joyn all, and learn: Our fitneſſe for, our addreſſes to God will make ſmooth the remaining paſſages of our life, our age from this day forward ſhall run clear.

Doct.

Verſ.18. *And thou ſhalt be ſecure, becauſe there is hope, yea, thou ſhalt digge, thou ſhalt take thy reſt in ſafety.*

Verſ.19. *Alſo thou ſhalt lye down, and none ſhall make thee afraid; yea, many ſhall make ſuit unto thee.*

The former verſe held forth comming happineſſes generally: Here are particulars promiſed; which are five:

1. Thou ſhalt be ſecure, becauſe there is hope, That there is hope. This is one part of thy ages ſmoothneſſe. Thy condition ſhall never be deſperate. Thy going to God evidenceth a poſſibility, that thy dangers may paſſe. For, 1. They ſhew forth to the ſoul Gods ingagements to his way and people. If nothing be too hard for the Lord, a Saint cannot ſay, There is no hope. 2. They give experience of as great danger avoided: our Fathers, other Saints have been delivered, and if the Lord change not, we the ſons of men ſhall not be conſumed. 3. Theſe ſet all the inſtruments of God on work. They open the priſon doors to *Paul*: Shake the houſe to the Apoſtles. This and thus doth Prayer.

2. And thou ſhalt dig. A ſecond priviledge of our ages ſmoothneſſe, and a farther conſequent of our addreſſes to him. Thou ſhalt follow thy calling without diſturbance: Digging, for all, or any of the workes of our calling, *Luk* 16.3. becauſe the ordinary calling in thoſe daies was digging in vineyards. So the way of the vineyards of the works of our calling, *Job* 29.18. Pray, and dig. Seek God, and be at peace, follow thy own work. A priviledge indeed, it makes our meat ſweet, our labour good, *Eccleſ.*3.13. our ſleep pleaſant. It is our ſtay, our foundation, ſo called, *Gen.*40.13. It honours our profeſſion: *How beautifull are thy feet with ſhoes!* A temporall calling, ſo ſay ſome, *Cant.*7.1.

כנף

Almoſ. nenu.

3. Thou ſhalt take thy reſt in ſafety. Thy intermiſſions and refreſhments

freshments shall be comfortable and dangerlesse. Thy delights, thy food, thy sleep, restings, marriages, every of these shall be easefull and safe: which is the more observable, because cessations are many times dangerous, and liable to sin or misery. When *Ishbosheth* was slain, the text notes it with an emphasis, *He lay on his bed at noone.* When *David* was insnared, he one while walked idly, then lay down on his bed, he had nothing to do, 2 *Sam.* 11.2. Their dayes did he consume in vanity, was once a terrible judgement to spend precious time triflingly, *Psalm.* 78.33. To have these dangerous times both sanctified and sure, is a priviledge.

4. Also thou shalt lye down, and none shall make thee afraid. רבעת. Lye down. The word proper to the rest, and lying down of cattell, and seldome otherwise used. Thou shalt cause thy cattell to rest in safetie: fold them, house them: this is thy blessing. God extends it to thy state and cattell; our seeking to God is thus blessed. It is here set downe short and generall, but it is largelier exemplified, *Psal.* 144 13,14. where this safetie, this mercy is for fruits, for cattell, for trades; as may there be seen.

5. Yea many shall make suit unto thee; to all the former this is cast in: Thou shalt be honourable: God himselfe doth in many particulars set this honour out, *Deut.* 28. He will make thee high above all Nations of the earth, *vers.* 1. High in Victory; Thy enemies shall be smitten before thee, and comming against thee one way in a maine Body they shall flee seven waies, any way they can flee. *vers.* 7. High in Holinesse: God shall raise thee to a holy people. *vers.* 9. High in Majestie: all people shall feare because of thee. *vers.* 10. High in Riches: Thou shalt be a lender, not a borrower. *vers.* 12. And all these shall be permanent: Thou shalt be only above, and not below at all: *vers.* 13. All which are more briefly and at once spoken here by *Zophar*. Thou shalt have many suiters, which is both a signe and a part of advancement: a signe; נריב. He is a noble Prince, whose favour many and great men are desirous of, *Prov.* 19.6. A part: especially if this suit be made by a rich people, the rich of peoples, many people, *Psal.* 45.12. as the עשירי עם. word will give. I onely note that piety makes honourable, and honour the Scripture looke on as a mercy; I meane honour with understanding, *Psal.* 49. otherwise the tayle, the dogge of the flock, a servant of servants, a vile person and such like, are brands

of baſeneſſe. All theſe are priviledges, and ſuch as our applying our ſelves to God in his way entitle us to.

Thus the bleſſing in reſpect of our ſelves.

In the laſt place is ſet forth what *Job* may expect in regard of his enemies; for on them alſo his piety and prayers have influence.

Verſ. 20. *But the eyes of the wicked ſhall fail, and they ſhall not eſcape. And their hope ſhall be as the giving up of the Ghoſt.*

I have ſet forth the operation of theſe my advices in thy preſervation, in all thou canſt deſire: yet here I ſtop not. Thy enemies alſo ſhall feel their power, and be affrighted from their deſolate places. *The eyes of the Wicked ſhall fail*, &c.

Doct. This generall muſt be premiſed; That the weapons of the Saints warfare are as well offenſive, as defenſive; they have an effect on the enemy for deſtruction, as well as on themſelves for preſervation. The weapons the Saints are exerciſed in, are the Word and Prayer, and both have both. The Word is a ſtabliſhing word to thoſe that reſt on it, and it is the Sword of the Spirit to cut aſunder and deſtroy. The word is conſolatory to revive the humble ſpirited, the perplexed in ſoul: If there be an Interpreter, one of a thouſand, a man of experience graciouſly in the waies of the Kingdom of Heaven, and enabled to declare to a weak man HIS Righteouſneſſe: the righteouſneſſe of Chriſt, which is his peace: or his, the righteouſneſſe of his own experience, how he hath been raiſed: or His, to clear up to him his ſpirituall ſtate, and ſhew him his Evangelicall righteouſneſſe; If there be ſuch a one, his word is preſerving. God honours him with this prerogative, to be the inſtrument to deliver that man from going down to the pit, *Job* 33. 23, 24. And the Word alſo is deſtructive. It daunteth the Adverſary: they cannot performe their thoughts. *Joh.* 7. The Officers took him not, becauſe of his word. Never man ſpake ſo, was their defence. In another time threw them to the earth. The Miniſtery of the Goſpel is mighty through God, to caſt down ſtrong holds; every high thing that exalts it ſelfe againſt Chriſt, 2 *Cor.* 10. 4, 5. And ſuch, and of ſuch force is Prayer, that other weapon in a Chriſtians

ſtians Armory: It alſo hath a power preſerving; It hath alſo a power deſtroying; It preſerves, 1. our ſelves: 2. our armies: 3. our poſterity. Firſt, our ſelves; it is that hiding chamber, and ſhutting door, aſſured preſervatives till the indignation be overpaſt, *Iſa.*26.20. Secondly, our Armies; *David* at home from the City ſhall be an aſſiſtant to the Army in the Field; Thou thence ſhalt helpe us, or cauſe us to be helped; thy prayers ſhall prevail with the God of battels to ſend aſſiſtance, 2 *Sam.*18.3. Thirdly, our Poſterity; They which are of thee, thy graces and prayers, ſhall build the deſolate places of the world: thou ſhalt raiſe up the foundations of ſeverall generations, they ſhall have influence into poſterity; the generation of the upright are bleſſed, *Iſa.*58.11. With a praying people things go well. But further (which is the point in hand) it deſtroyes too; the enemy goes not away without his blow; it is a ſpear to ſtrike thorow their heart, a two-edged ſword to cut in pieces their deſignes: neither ſword, nor ſouldier are out of the reach of prayer: it ruines both: 1. Weapon. 2. And Perſon. 3. And Projects of the enemy.

לעזור
ק
לעזר.

Firſt, no weapon formed againſt the Saints ſhall proſper. In Zion the meeting place of the Saints, God breakes the arrows and buckler; every thing that protects; the ſword, and what may offend; yea, the whole battell, and power of the enemy, all is thereby ruined, *Pſal.*76.3.

Secondly, no perſon marching againſt their peace ſhall ſtand; they that can ſtand againſt, or eſcape from the power of two Kings, ſhall yet be found out, and fall by the hand of Prayer. One may eſcape the force of *Hazael*, the armies of aliens; yet him ſhall *Jehu* ſlay. The children of Zion armed by the power, and in the cauſe of God ſhall ruine him; and though he avoid that, and *Jehu* his ſword touch him not, yet him ſhall *Eliſha* deſtroy: the prayers of the people of the moſt High, are that laſt Reſerve, that clears the field, and bears all down before it. No marvell then though neither *Saul* durſt enter the battell without this armour, nor Philiſtims retain their courage, when this came againſt them. He even inforced himſelf to pray, and that with ſome irregulacie, when the battels were to joyn; and they concluded their overthrow, becauſe the Arke was preſent. But the moſt remarkable inſtance is that of *Moab*, *Numb.*22.3. who more feared

1 Sam. 13.12.

a praying people, then a numerous Armie. Upon the approach, *vers.* 1. and report, *vers.* 2. of *Israel*, and their acts, is set forth the condition of *Moab*, both first, how they were affected at it: secondly, what they said to it: and thirdly, what they did upon it: all shewing them apprehensive of this destructive power.

1. How they were affected at it, which briefly we see in two phrases. They were afraid of the people; because many: and they were distressed; because sonnes of *Israel*. A feare expressed in the degrees and causes. First, the degrees. *Afraid*, this was inward; noting a trembling heart, a broken courage. *Distressed*, this was outward; it meanes some expression of the inward quaking, complaining: they were even weary of their lives. Secondly, the causes. The number of the people, and their qualities; the number, they were many: the qualities, they were the sonnes of *Israel*, the seed of the blessed of the Lord: and these causes respectively produce those effects. *Moab* was afraid of their multitude; that somewhat terrified; but when they minded that they were the sonnes of *Israel*, a Nation prevalent with their God, there remained no more heart in them: yea, they cryed out for feare. *Moab* was distressed, because of, or because they were the sonnes of *Israel*, a people yet ruling with God: as *Hos.* 12. *ult.*

2. What they said to it. This people shall lick us up, as the Ox licketh up grasse. Their apprehension of danger is still from Prayer; the Ox licketh up grasse with his tongue, and with the froth of his mouth destroyeth much. So shall this people do, with the breath of their praying mouth, they shall lick up some, daunt others, ruine all.

3. What they did upon it. It is a question, why *Balak* did not as other Princes did; muster men, gather an Army, goe out to warre against this people: and it may not unprobable be, that being terrified with the successesse undertakings of the Amalekite, the Amorite, and the rest, he did see, they were a people that way invincible: and being informed that it was a Nation whose strength lay in their mouthes; that they prevailed more by prayer then fighting; his folly might put him on the same way of resistance; and being ignorant how to blesse, he set himselfe to curse: I will meet them at their owne weapon: Lies their strength in their tongue? I will bring one against them also, whose strength

So say some Jewish Expositors, but I put no weight in it or them.

strength is in his tongue. So he sent to *Balaam*, saying, Come, curse me this people, for they are mightier then I. This his way was his folly.

Thirdly, No project praied against is prosperous. Lord, turne the counsell of *Achitophel* into foolishnesse; was *Davids* prayer; and we know what end the Lord made. These purposes of mischief are either issules, or damagefull, or difficult; either they shall not bring it to an effect; or to their own hurt; or are infatuated in the prosecution. Let crafty-men devise devices, God so disappointeth them, that their hands cannot performe their enterprise, *Job* 5.12. Nay, he taketh the wise in their policies, and such perverse counsels are carried rashly on, *vers.* 13. and in these their designes they are oft at a stand; are at their wits ends; know not what to do; they meet with darknesse in the day time, manage their businesse with folly, grope at noon day as in the night, *vers.* 13.

I note this the rather, because of our late experience of prayers destroying power. Beyond all our former years particulars, the Lord hath already this year honoured his own ordinances, and evidenced to our eys in two remarkable victories, That in *London* and *Westminster*, in our Assemblies there, he hath broke the bowe, the sword, and the battell. The one the last moneth of *June* at *Nazeby* in *Northampton-shire*, the other in this of *July* at *Langport* in *Sommerset-shire*.

1. At *Nazeby*, The enemy said, I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied on them, I will draw my sword, mine hand shall destroy them: for their prosperity had made them swell; because they had freed *Chester*, and taken *Leicester*, their confidence was to destroy towns and armies not a few. But the right hand of the Lord then became glorious in power, the right hand of the Lord dashed in pieces the enemy. The Kings of the armies did flee, did flee, and as for the mighty among the souldiers, trembling took hold upon them, and they melted away. Multitudes of armes, thousands of prisoners, the flight of the remainder, all hold forth the power of the Lord: we prayed, they plotted, see what end the Lord hath made; Come, behold the works of the Lord, His mercy endures for ever. Exod. 15. 9.

2. At *Langport* and *Bridgewater*. Thy hand again was with thy

thy ſervants; Thou gaveſt them the neck of their adverſaries, the horſe and rider haſt thou overthrowne. Their miſchiefe and their malice haſtned their ruine, They could not ſtand, for God was againſt them: We prayed, we fought, we conquered. Now ſhall feare and dread fall upon them, by the greatneſſe of the Lords arme they ſhall be as ſtill as ſtone. *Taunton* releeved, *Goring* foiled, his ſouldiers taken, the Weſt eaſed, the Welch diſcouraged, and other conſequences expected encourage us to pray, for certainly the power of it is deſtructive.

Prayer is deſtructive, but what deſtruction doth it bring, that is the ſcope. The words are doubled, and trebled, but the matter the ſame, and, if any difference be, the phraſes explained will ſhew it forth. Theſe phraſes then I will ſeverally explaine, that ſo we may ſee the aime, and then joyntly inferre, what I ſhall after preſſe.

1. The explanation of the phraſes.

Theſe phraſes are three. 1. *Eyes ſhall fail.* 2. *Refuge is periſhed.* 3. *Hopes are giving up the ghoſt.*

1. *Eyes ſhall fail.*

This is frequent in Scripture, and plain by experience, and according to the cauſe of the thing, ſo is the uſe of the word. *The eyes fail*, and performe not their office of ſeeing.

1. When their power fails: and this comes ſometime from weakneſſe of ſtrength, a decaying body, want of food; The eyes of the wilde aſſes fail, becauſe they have no food, *Jer.* 14.6. And ſometime from weeping, the exceſſe of which doth dimme the ſight, *Lam.* 2.11.

2. When the object fails: when we locke, but finde not, when we expect, but obtain not: as labour fails, when one either cannot worke, or hath no work, ſo here, the eyes (that is the intentions) fail, when they cannot be accompliſhed. The Scripture applies it to men, good and bad: as the one, ſo the other fail in their expectation. The Saints look many times wrong, and in this, look they may; If vain help be their object, no marvell though eyes fail, *Lam* 4.17. and in dayes of ſpirituall diſtreſſe, God may ſeem to neglect, doth delay the comforts of his own. Mine eyes fail while I wait for my God, *Pſal.* 69.3. But properly to the wicked, whoſe hopes ſhall ſo long be put off, that their

eyes

eyes shall looke, and faile with looking all day long, *Deut.* 28.32. Both wayes it notes eagernesse, and delay, eagernesse in the looking eye, delay in the comfort sought. Thus then I take the words. Wicked men shall long looke for the accomplishment of their designes, the issue of their projects, but all shall be crushed and prevented; Their eyes shall faile, They shall come short, They shall not attaine the good they desire. *Aquinas.*

2. *They shall not escape*, or, *Refuge is perished from them.*

This is the second phrase, and shews.

1. The failing, and faithlesnesse of their confidence: They on whom they trusted proved broken reeds, they helped them not. The latitude of this phrase is lively held out by *David*, *Psal.* 142.9. I looked on my right hand, that is, in my dependance I went wrong. I should have looked upward to God, and made him my stay, but not doing so, none would know me, none of my old pretended friends would now acknowledge me. They that heretofore were my familiar friends. Friendship lay dead, acquaintance forgot, I was left alone.

2. Refuge failed me. Those to whom I had recourse, and from whom I had promise, failed; either their mindes were altered, they would not, or their power was gone, they could not help. All in the issue proved vaine.

3. None cared for my soule: none tooke care for me after my desire, they had ends of their own; some came indeed, but girding on every man the weapons of his owne warre, they were not serviceable to me at all. So God rejected my confidence, I could not prosper in it; this is the portion of the wicked one from the Almightie, *Jer.* 2. *ult.*

2. The impossibilitie of their escape, and escaping perished: the way was shut from fleeing. Like cattell inclosed within some strong fence, *Ierr.* 25,35. So was *Zedekiah* overtaken, *Sisera* found out, and the *Midianites* stopped. Or amazement seised on them, and disabled them; they could not flee: flight perisheth from the swift sometimes because of their owne feares, the strong man cannot make any use of his power, his heart shall become like a womans, though valiant otherwhiles, yet now he shall not deliver his owne life. He shall not be able to make use of helps, nor dare to stay to take conveniencies, because of a trembling heart. Thus are the stout hearted spoyled, and deaded in their active- Amos 2.14.

neſſe: not a man of might can finde his hand, when at the rebuke of the God of *Jacob* both chariots and horſes are ſo dejected, that they cannot eſcape, *Pſal.*76.5.

3. *Their hope is at the giving up of the ghoſt.*

This laſt phraſe is rare, and ſo not clear; Expoſitors give various ſenſes. The Vulger Latin reads it, *Abominatio animæ:* and all the old Expoſitors harping on that ſtring runne to this; that which may be hoped of concerning a wicked man, when he is dead and gone, is abominable. Others render it, Snuffing out their breath; they ſnuffe for anger at the loſſe of their hopes. But I faſten upon one of theſe two waies. Firſt, their hopes are their Dying; the wicked bring themſelves into ſuch a condition, that there is no hope of eaſe but in their own deaths. Secondly, their hopes are dying; their condition is deſperate; they are all giving up the ghoſt, there is no more ſolidity, permaneneie in them, then in a vain breath. The Bible elſe-where hath not the phraſe; מפח נפש the Chaldee Paraphraſe in *Joel* 1.7. turnes, They barked my fig-tree, by it, and plainly teacheth, that as in a tree when all the barke is off, there remains no hope of life, or recovery: ſuch are their hopes, like a tree that hath loſt all his barke; even giving up the ghoſt: dying.

Thus we have the ſenſe of the whole in this ſhort Paraphraſe. Wicked men are oft and uſually broken in their deſignes, fruſtrated in their plots, their friends, and favourers fail them, and they are plunged into irrecoverable ſtraits, inextricable hazards: their hopes may be ſo deſperate, that all their comforts may be in their deaths. Theſe are the particulars of the Text. View them at once, and the generall extract is this.

Doct. The addreſſes of Gods people to God, as he commands, do totally fruſtrate the deſignes, prevent the aſſiſtance, and daſh the hope of wicked men. Or briefly. The Saints prayers make deſperate the condition of the enemy. Let them prepare themſelves for God, and addreſſe themſelves to God; and they ſhall ſee the effect comfortable to themſelves, deſtructive to the enemy. One of the moſt confident deſignes we reade of, was that of *Pharaoh* againſt the children of *Iſrael*, *Exod.* 15.9. The enemy ſaid, *Pharaoh* expreſſed his confidence thus: I will purſue, I will overtake, I will divide the ſpoile; my luſt ſhall be ſatisfied on them; I will draw my ſword, my hand ſhall deſtroy them: theſe reſolute

reſolute words and reitera ted reſolves hold out ſomething more then ordinary; this at the leaſt; that his deſigne to his apprehenſion was as certain, as if done; but what followes? The people cried to *Moſes*, and *Moſes* prayed to God; and what was the iſſue? God did blow with his Winde, and the Sea covered them; they ſanke as lead in the mighty waters, *verſ.* 10. Their eyes did fail; their deſigne of deſtroying *Iſrael* was quite broken; their refuge did periſh; their Chariots loſt their wheels, their horſe their lives, the ſtrongeſt of them their thoughts; Let us flee, ſay they, from the face of *Iſrael*; and from that day forward their hopes of ever doing *Iſrael* hurt, died. They gave up the ghoſt.

This is the point which I ſhall briefly proſecute; firſt by way of illuſtration; next of inference.

1. The Illuſtration.

In the Illuſtration, for the more clear bolding forth of the broken condition of a wicked enemy; I deſire to obſerve three things.

1. Two previous qualifications for it.
2. Two main requiſites to it.
2. Two great enemies of it.

} Theſe are the heads.

Firſt, the two qualifications that prediſpoſe a wicked man to this ruine, an enemy to this hopeleſſe condition, are:

1. A praying Army.
2. A diſſembling Adverſary.

Where on the one ſide an Army marcheth, armed with Prayer, and the power of God; and the enemy on the other ſide is ſadded and deaded with diſſimulation, and pretended ſhews; who can but look for a finall fruſtration?

Theſe are the qualifications, that will ſubdue Nations; looſen the loines of Kings; open to an Army the two-leaved gates; make all things ſmooth for their approaches; caſt down every thing that may withſtand, *Iſa.* 45. 1.

Of each ſeverally.

1. *A praying Army.*

This power hath already been touched on, and ſhewed, that it is deſtructive; this the Adverſary eyes, and accordingly his hopes riſe and fall: When the ſonnes of *Greece* are armed againſt thy ſonnes, ô *Zion*; and the men of this world ſet themſelves againſt the people of God, all their hopes are in one of theſe three

things. First, either that they do not pray. Secondly, or that prayer is but a trifle. Or lastly, that they that pray are not capable of the mercy.

First, that they do not pray. We go against a praying people, thus saith the enemy, that is armour too strong for our weapons to pierce: either prevent that, or let our strength be to sit still: They fear prayer, therefore they hinder it. They fear: What is this noise in the *Israelitish* Campe? say the *Philistims*: for the Arke being come, the people shouted. Wo unto us, cry they, this is that mighty God; we are now undone: this is the presence of that King, against whom there is no rising up. What shall we do to overthrow this great favourite? was once the plot against *Daniel*, what councell shall we take? his prayers will discover all, prevent all: Let us there remove his shadow, hinder his praying, and then we shall deal with him. All agree; the petition is drawn, presented, granted, praying prohibited; but strong *Daniel* will not so easily part with his weapons; they could not binde this strong man, nor spoil his goods. He that shall conjecture, that it was not much otherwise with our Prelates, may perhaps not misse the marke much: 'Tis clear, they so far hindred prayer, that they had driven it out of the Church; and it is probable, the reason was, because they feared, that otherwise prayer would have driven them from their Seas, which since is come to passe. This is one.

Secondly, but suppose, the Army do pray, and the enemy know it, where are their hopes then? where? Atheisme helps at a need. Let them pray. Let them pray. Prayer is but an ayerie thing, a trifle; what can words profit? So *Rabshakeh*, *Isa.* 36. 5. What can *Hezekiah* say to embolden him against the least of my Lords servants? What? I say, saith *Hezekiah*, I have words of my lips; that is, prayer. Prayer saith *Rabshakeh*, those are empty words; for counsell and strength are for the warre: Prayer shall not prevail.

So I read the, and not in a parenthesis.

Thirdly, but what if neither the act, nor power of prayer be doubted of? I know they do pray; I dare not deny but that prayer is powerfull; where am I then? Hear *Rabshakeh* still; *Hezekiah* is not in a condition capable of mercy, though prayer be the means to gain it, *vers.* 7. Is not this that *Hezekiah*, that hath demolished the Lords Altars, ruined Religion? (so fooliſh *Rab-*

shakeh

shakeh mistook a reformation) and can *Hezekiah* expect helpe? God will save but those only that trust in him. A people may be in such a frame, that God will not be a Saviour unto them. They may cry to the Lord, and not be heard: and *Isa.*45.20. Idolaters praying unto God, he will not save them: so I reade the words, and not, They pray to a God that cannot save: These are their props, which a praying army, with whom the Lord marches, quite overthrow. Look to our two late experiences, at *Naseby* and *Langport*, the armies met, we prayed, the enemy fled. God gave two great victories to two dayes of prayers. A praying army is a prediſpoſedneſſe for ſucceſſe.

2. *A diſſembling Enemy.*

This is the ſecond, finde out this, and be confident; ſome ſinnes have in Scripture proper judgements, that which appropriated to diſſimulation is the failing of the eyes, ſpoiling of deſignes. *Job*, and our ſelves have ſomething to ſay to this point.

1. *Job*, that holy man, one well read in the nature of men, and ſucceſſes of things, leads us on in this view in ſuch ſteps. Firſt, A diſſembler may couſen for a while, and ſo thrive for a time, his pretences may take with weak and wilfull apprehenſions, and his joy may extend it ſelf to continue a little while, *Job.*20.5. Yet ſecondly, his hope ſhall die and come to nothing, his people ſhall be undeceived, and where is he? *Chap.*8.13. *He ſhall fall.* עד־דנע

1. All his aſſiſters ſhall forſake him, his army ſhall leave him; Thoſe that flocked to him ſhall leave him deſolate, *Chap.*15.34. And they themſelves ſhall come to ruine, for by his flatteries he corrupts only the profane, and men enemies to the Covenant of their God, *Dan.*11.32. And ſecondly, thereupon all his deſignes, plots, miſchievous hatchings ſhall come to nought, *Chap.*17.15. He that ſpeaks flattery to his friends, or he that ſheweth his friends to ſmoothneſſe, acquaints them with pious holy ends, points out to them religion, liberty, peace, *&c.* even the eyes of his children ſhall fail, the children of his brain, his inventions, purpoſes, thoughts. So *Isa.*58.12. *They that are of thee.* Thy graces, prayers, or the children of his body, iſſue, poſterity, he may undo them; And thirdly, He ſhall fall with them, His hope and himſelfe ſhall fall together. 1. Spiritually, What hope hath the hypocrite, when God takes away his ſoul? *Chap.*17.8. 2. Nay, temporally, the Holy Ghoſt is ſharp, All the good men in a kingdome ſhall riſe up

againſt him. The innocent ſtirre up themſelves againſt the hypocrite, *Chap.*17.8. and *Chap.*34.30. The Scripture ſpeaks ſo home, that as I amazed to thinke on it, ſo I forbear to cite it. Thus farre *Job* goes, and this is farre enough.

1. If any nation under Heaven had experience of the like, or if any oppoſer in the world hath been abuſed to pretences and flatteries, theſe our diſtractions, this our Cauſe doth yeeld it: Since the Cabinet was opened, the world is ſatisfied, every one ſees it and abhors it; I need not here particularize, or re-minde, how long diſſimulation hath been in credit, whether younger years were not guilty of ſuch vanities; How often the promiſe of fair things have been reiterated, and as often broken; who knows not what glorious pretences the preamble to Monopoly-Patents did carry, and what the ſequel was? It were but to ſpeak things known, to bring into publike ſpeedy failings: The Petition of right ſaw not many years before a violation: and an ingagement of care for you, as for his own children, within a few days was evidenced in an attempt upon your Houſe. You may ſay that was ridiculous, when zeal for Religion and Princely piety was profeſſed, and the evidence was the book of Sports, and the High Commiſſion power augmented; and how profaneneſſe will be waſhed off from that prayer which is every day fulfilling, So God bleſſe me and mine, as my aime is the preſervation of the reformed Religion: I know not, eſpecially remembring the zeal thereof, with the Sacrament at *Oxford*. But theſe you know, and this I preſſe, That a praying Army on the one ſide, and a diſſembling Enemy on the other, are two ſuch things as make us confident, Their hopes are dying, their deſtruction doth not ſleep.

2. The two main requiſites, that help on this worke come nex': Theſe are they that make their eyes fail that effect this overthrow, that make their deſignes iſſuleſſe, their condition hopeleſſe, *viz.*

1. *Unity.* 2. *Activeneſſe.*

Theſe are they that make an Army invincible and victorious, the one is preſerving, the other deſtroying: Unity keeps all ſafe at home; Activeneſſe breaks all in pieces abroad: They are twins that live and die together, and in their conjoyning ſtands our happineſſe; Unity without Activeneſſe, is but a combination of a ſelf-ſeeking ſluggard, to eat us up; and Activeneſſe without Unity, is but

but to riſe up and fall, a colourableneſſe for treachery and murder, the brothers betraying the brother to death. But of theſe ſeverally.

1. *Unitie.*

This gives the mortall blow, be at one and proſper. The enemy reſts much on their own agreement, and our diſtractions. The army of Nineve was quiet, *Nah.* 1. 12. No falling out nor complaining in their hoſts, therefore did their King march on, paſſe thorow: when the enemies of Iſrael fell to it among themſelves, what need for them to ſtrike a ſtroke?

This union is double, in { Common-wealth. / Church.

1. *In Common-Wealth.*

This ſhall not ſtay us, it is a mercy to be laboured for, that all might be knit together as one man, draw in this yoke with one ſhoulder; Oh, what occaſion have we to bleſſe God for it in our armies, to preſſe for it on our ſelves! Our armies goe hand in hand. None envies or hates another, each one is for the publique; None girds on the weapons of his own warre. They are at peace and proſper. What things in a moment have our united ſouldiers performed? Let then no diviſions be heard of here, onely by pride doe men make contention. This argument is common; I ſhall only endeavour to coole all heart-burnings by thoſe characters the holy Ghoſt ſets down of dividing men. *Samuel* grew old; The Common-wealth ſtood in need of a Leader, one or more, to fight their battels, His ſonnes are put in place, and the hopes of the kingdome were great. What followes? The young men minde neither their fathers example, nor the countries needs, They fought themſelves, and turned aſide to luere, The government is ill managed, the people are ſtill burdened. Hereupon follow complaints, and eryes, Away with theſe ſelf-ſeeking youths, Give us a new leader, to goe out before us, that may judiciouſly manage our affaires, & ſucceſſefully finiſh our preſſures. The requeſt is reaſonable, the petition is granted; They ſeek for a fit one, and *Saul* is the man; But are all content with this new frame? Have the caſhiered Judges no friends, the new King no enemies? *Saul*, ſaith the Scripture, after his choice went home, 1 *Sam.* 10. 26. Who followed him? They, whoſe hearts God had touched, they who looked not on the agent but the cauſe, whoſe hearts not ambition

or

or base ends, not money, or such like, but God had touched, men of conscience, care and publique spirits, who can see and submit to a providence in such changes. But did all so? Nay, the children of Belial said, How shall this man save us? And they despised him: some there were, and they probably such, as knew how to fish in troubled streames, these were discontented: You have chosen a wise King! What, *Saul*, what experience hath he in government? you are likely to thrive under such a leader, Thus they vilified his abilities and despised his person, and did what they could to strengthen the hand of the adversary by sowing divisions among themselves. But saith the Text, They were children of Belial that did so. Let us consider this character and beware.

2. *In Church.*

This is a helpe to the former, were we one here, we should be at one there. The troubles here are many, and various, and they are grievous, because they come even to the gates of Ierusalem. There is not a godly man but could wish, his blood could cure them. The cure of this breach were a work for the deepest head, strong abilities would here be put to it. All eyes are upon government, they looke upon it, as the onely help. If any were, here let wisedome be used: To prescribe it above me, onely let me offer two or three rules, which may either be helpfull to the worke, or usefull to the workemen.

1. Establish as few things *Jure Divino*, as can well be. Hold out the practice, but not the ground: It will gather more, nay all, that hold it not unlawfull, men differently principled may meet in one practice. It may be will be of larger extent then it must be. This was the only thing, that hindred union in the Assembly: Two parties came byassed, the one with a Nationall determination, the other with a Congregationall ingagement. The reverend Commissioners from *Scotland* were for the *Jus Divinum* of the Presbyteriall. The Independents for the Congregationall government. How shall either move, where should they both meet? Here was the great barre, which if you can avoid, you may do much.

2. Let all precepts held out as divine institutions have clear Scriptures; an occasionall practice, a phrase upon the by, a thing named, are too weak grounds to uphold such a building, much lesse can it be inferred from, or bottomed on such passages and expressions,

sions, as humane reach cannot yet fathom the depth, and according to our light, one may probably conclude different waies; I could never yet see, how two coordinate governments exempt from superiority and inferiority can be in one state, and in Scripture no such thing is found, that I know of. That place, 1 *Cor.* 5. takes not hold on my conscience for excommunication, and I admire that *Matth.* 18. should upon any, * yet these two are the common places on which is erected the chiefest acts of ruling. And when I see not an institution, nor any one act of government in the whole Bible performed, how can it be evinced, that a ruling Elder is an instituted officer? Let the Scripture speak expressely, and institutions appear institutions, and all must bow.

* See all the books on this subject written heretofore or lately.

2. Lay no more burden of government upon the shoulders of Ministers, then Christ hath plainly laid upon them, have no more hand therein, then the Holy Ghost clearly gives them. The Ministers have other worke to do, and such as will take up the whole man, might I measure others by my selfe. And I know not, why I may not, (God fashions mens hearts alike; and as in water face answers face, so the heart of man to man.) I ingenuously professe, I have a heart that knows better how to be governed, then governe; I fear an ambitious insnarement, and I have cause: I see what raised Prelacie and Papacie to such a height: and what their practices were being so raised; when once they had a hand in the work, they soon ingrossed it, and then made it the main, nay sole point of Religion: Christian perfection, saith one of them, doth not consist in almesdeeds, and devotion; but in exalting the Ecclesiasticall jurisdiction, the true cement of that perfection. How like you this? Will you have any more? *Horatio Matthaei* told the Duke of *Venice* in full Assembly; Almes, frequenting the Sacraments, acts of Piety, *ad nihilum valent*, were nothing worth, if men did not favour the Ecclesiasticall liberty: truth it is, I thinke his main aime was the Papall dignity, but his words, and meaning to comprehend all. This (you will say, was too high) but who shall hinder it, if *Jus divinum* be the weight that sets it going? But come on, and I will shew you greater things then these: No act of piety was allowed nor the practice suffered, except countenanced and warranted by their Authority: Pope *Paul* 5. commanded the Republique of *Luca* to raze out of their Edicts, a Law made in favour of Reli-

Governement I take strictly for the corrective part.

Quar of *Paul* 5. with *Venetians*.

gion; only because made by Laicks. But this was Authority abused. I grant it, but who shall bound it, to prevent the like? Thus this Government mounted, and then how did it act? Consider, what is it that plunged the Christian world in confusion and bloud for these many hundred years past? Hear one of their own. The only pride of Popes usurpation hath bred and fomented all contentions in point of Religion in the Christian world. I do not suppose, it can arise to such a height, the world is wiser: only I would have it so bounded, that it might be said, Hitherto shalt thou come, and here shalt thou stay thy proud waves. Again, what is it that breeds and cherishes, continues and imbitters an innate enmity between the Clergy and the Laity, but this domineering power, of which I know no boundary: It was the King of *Sodomes* speech to *Abraham*, Give me the persons, take thou the goods: so say I, Give us Doctrine, take you the Government: As is said: Right Honourable, give me leave to make this request, in the behalfe of the Ministery: give us two things, and we shall do well: 1. Give us Learning: and 2. Give us a Competencie.

1. Learning, I mean the exercise thereof, the helps thereto. Let us have Schooles of Divinity in all our parts: We are to have Classicall and Presbyteriall meetings: Let them be to us as it were little Universities: let our employments in them be opening of Scripture, diving into the sense of difficult places; handling Heads of Divinity; searching into the grounds and redressings of erroneous opinions; resolving cases of conscience, communicating the experiences of our Ministery, discovering Satans depth, or exercise of the Arts and tongues; and such like. This will get us an able Ministery, and procure us honour enough: this would advance Religion more within a few years, then since the reformation: God forbid, that any of us, who professe the advancement of the Kingdome of the Lord Jesus, should think these the least parts of our Calling: let it for ever be the character of an ambitious man, to hunt for respect to the Ministery otherwise then in going beyond others in experience and skill in the great mystery of soul-saving; though the Papists be contrary minded. Hear what *Bellarmine* said, To restrain obedience due to the Pope, to things that concerne salvation of souls, were to bring it to nothing. I think not so of our *English* Ministery; to restrain it to

businesses

businesses of this nature, were the highest honour could be done it. A Prelaticall honour for a Minister is no honour: well may men of rising spirits adore him, yet in my judgement, the memory of our late *Canterburean* Prelat shall be odious to all the Saints; yet he favoured so much of Government as this Age hath knowne one.

2. Competencie; give us a comfortable, and sufficient subsistance; let us not eat our bread *precario*; this maketh the bravest spirits. Now in both these, (Give me leave to say so much by the way) the Principles of the Independents seem defective: For these particular men, I doe here professe, I reverence their persons, I love their graces, I honour their abilities, I looke upon them with as respectfull an eye, as any one person in this City whosoever, that is not of them: yet I say, that except some other calling or way be found to keepe up Learning, our Universities will be but useleſſe places; and Learning it selfe an unnecessary thing: for under this notion of Independencie, Weavers, and Taylors may become Pastours: so that if some stop be not, the issue may be, that one may binde his sonne prentice to a Cobler, and at seven yeares end he may goe out free a Minister: And who then will spend his patrimony in study, when such an easie stop and short way is ready at hand? And for competent provision, we see the example of it before our eyes; few of those men, that have gathered Congregations, but doe take the revenew of one or more Lectures besides; and that from them whom they owne not as their flock. And this they must needs doe either out of covetuousnesse, or out of need: I dare not thinke that men of such parts and piety, of such holy and heavenly spirits can so much love the pay, or seeke rich conditions to themselves; it must be necessitie, that infers it; their gathered people affords not a sufficient supply. This is the third rule.

Thousands in *London* can witnesse how many Tradesmen have left their Trades and gathered Churches. It becomes the refuge of men that faile.

4. A Christian Magistrate, as a Christian Magistrate, is a Governour in the Church; all Magistrates, it is true, are not Christians, but that is their fault; all should be; and when they are, they are to manage their Office under, and for Christ. Christ hath placed Governments in his Church. 1 *Cor.* 12. 28. Of other Governments, besides Magistracie, I finde no institution, of them I do, *Rom.* 13. 1, 2. I finde all government given to Christ, and to Christ as Mediatour, (I desire all to consider it,) *Ephes.* 1. 3. last verſ.

And Christ, as head of these given to the Church. To rob the Kingdome of Christ of the Magistrate, and his governing power I cannot excuse, no not from a kinde of sacrilege, if the Magistrate be his. But of this elsewhere.

These are some assayes for agreement, which being driven on, I am perswaded would prove the best way to unitie: which is the first requisite to the enemies overthrow.

2. *Activenesse.*

This hastens the end: the slack hand profits but little; the people that know the Lord, will be active, and by that meanes they shall do: exploits, *Dan.* 11. 32. Activenesse gets advantages; Activenesse improves them.

1. It gets. How confident was the enemie; I shall get the start of the rebels this yeare: but God broke his yoke, rubbed from him those advantagious hopes, and he became broken.

2. It improves them gotten: He that is active will not let goe out of his hand the man of Gods curse; him that is appointed to destruction: They are like those of *Issachar*, Men of understanding in the times, that knew what *Israel* ought to doe, 1 *Chron.* 12. 32. and like *Hushai*, they can say, The counsell of *Achitophel* is, or is not good at this time; and as active in performance, as in knowledge. The honour of *Baruch* was above his brethren, in fortifying the wall: the Holy Ghost saith of him only, He earnestly fortified; he wrought with a kinde of anger against himself, because the worke went no faster on, *Neh.* 3. 20. And the blot of *Adonikam* was below his brethren, because he was the last that set foot forward towards their returne, *Ezra* 8. 13. He that lies still when he should be matching, doth his work like an Egyptian, in vaine, and to no purpose; and is branded for it. His strength is to sit still, *Isa.* 30. 7. He that is at home, in the Citie, when he should be in the head of his company; the complaint against the *Reubenites* is his due, *Judg.* 5. I presse it no farther; We many say without the offence of any; we ought to blesse God we have an active Armie: Oh thou host of the Lord, thou hast marched valiantly, and still thou art ready for action. But I goe on to the last.

3. The two great enemies of it; a broken condition in the enemie had long since been the fruit of prayer, but that something had hindred till now. His hopes ere this had been dashed, but

for

for two great supporters, that make him bear up still, and keep him from sinking.

1. Faithlessnesse at home.
2. Forreign assistance.

These are two great Adversaries; the one disables us, the other inables him: the first keeps us from rising, the second keeps him from falling. Both are prolongers of trouble.

1. *Faithlessnesse at home.*

This keepes their hope in life, whilest your Counsels are revealed, your foes will save themselves not once or twice. This is an old and bad course. For the enemy to have some even among our most secret Consultations, that may obstruct the good, suggest the evil; by one way or other marre all.

Tobiah and *Sanballat* had their Pensioners even in the Temple, at *Nehemiahs* elbow, that might seduce and pervert him; draw him to wrong courses, that he might doe so, and sinne, and they have matter against him to reproach him, *Nehem.*6.12,13. and many there were that held intelligence with the enemie, and because of some alliance with him, like malignant spirits justified his cause, to keepe up his credit, and revealed their counsels to obstruct the worke, *vers.*17,18,19. Such men above all would be sought for, and with a strict inquirie found out. Will none of you tell me, who it is (saith a King,) that reveales our secrets to the King of *Israel?* I shall never do the work to any purpose, whilest my purposed workes are thus disclosed; and if any of you know the person and conceale him, you are wrapt in the same guilt, 2 *King* 6.8. When *Jehu* rose up to execute the Lords vengeance against the house of *Ahab*, his first care was over false friends: Take heed (said he) that none goe out of the Citie to carry word, 2 *King.*9.15. Secrecie and suddennesse doe halfe the worke; Let us come on them unawares; spare none that deale falsly thus; 'tis your glory to search out such matters, *Prov.*25.5. Let the passage be open, and intelligence with the enemie permitted, connived, and perhaps the next Age may see a peace. This faithlessnesse at home keeps up the hope of the Adversary, which otherwise would suddenly expire.

2. *Forreign assistance.*

Had not this been, all had been dashed long since: This was laboured for in severall places, and did speed in some, had not *Holland*

land furniſhed with weapons, and *Ireland* with men, their refuge had periſhed for them: But (*Holland*) thou ſhouldeſt not have ſtood on the other ſide in the day of *Englands* troubles; neither ſhouldeſt thou have traded in the malignant army with Powder and Ball, and all weapons of warre: Lord remember to *Holland* the day of *England*. As for thoſe worſt of men, if men, God is not with the *Iriſh*, therefore feare them not; yet they imbitter our day, though to their own ruine. We reade of one, and I think but of one, who call'd in forreign aſſiſtance, to ſettle him, and help him againſt his owne ſubjects, *Menahem* by name, 2 *King.* 15.19,20. And I note of him, firſt he came to the Crowne in blood, by murdering his predeceſſour, he reigned untowardly, did evil, and followed the ſins of his predeceſſour, and in particular probably by oppreſſion; for ſome of his ſubjects ſtood up for their liberties, and would not be diſpoiled of them, *Tiphſah* would not open to him, would not follow his humour, nor comply with his will, and with it he dealt cruelly, Do I exerciſe Rule, and ſhall not my commands be obeyed? in their puniſhment I will make them exemplar. At this his people are diſcontented, and *Menahem* miſtruſts their fidelity. A ſeeming enemy appears, *Phul* King of *Aſſur* comes againſt the Land, but he is ſoon wrought over; and when the King ſhould have done his beſt to have repelled the Invaſion, with bribes he brings over the Enemy to ſubdue his own people; gives him gifts, that he might ſtick to him, and eſtabliſh him in his Kingdome. But the eyes of his children did fail, and in the next generation his name was rooted out; for though his ſonne ſate down on his Throne, yet before he was warme in his ſeat, he received the price of bloud upon himſelf; and as his father by ſhedding of bloud got, ſo his ſon by ſhedding of bloud loſt the Kingdome. What endeavours and motions have been made this way, the Germane Horſe, Negotiations with *Denmarke*, the helliſh rebellion in *Ireland*, and the accurſed peace there; the contract with *Lorreine*, and making way for his approach ſpeak lowd enough, though we ſhould all hold our peace. And thus much of the firſt Generall: The Illuſtration now follows.

2. *Inferences from it.*

Theſe briefly are three; the firſt of Obſervation; the ſecond of Advice; the third of Command; The firſt looks to our ſelves, the ſecond looks at the Enemy, the thid looks on the worke.

1. Of

1. Of observation, to our selves.

Observe let us, and remember how God hath answered us this way: This wise man *Zophar* (as we have heard) speaks great things for us, after a prepared heart and powerfull prayer; what say we to these? if we can say so too, it will be an encouragment to pray, and an occasion of praise of that, because Gods ear hath heard; of this, because his Word is true: Who will not pray again, when in prayer he hath sped well? Who will not offer praises, when Scripture mercies are filfilled in him?

Observe then:

1. He hath made the eyes of our enemies to faile, frustrated their designes, so that they could not performe their word; they plotted, but acted not, for God was against them. They took counsell together, but it tooke no effect, for God was with us. You know these things exactly, and can particularly enumerate, what mischievous plots have been hatched, and still discovered and prevented. I need only to re-minde you of a designe a long time carried on closely and wickedly to introduce Popery and Tyranny, yet their eyes failed, and do fail; for we through Gods mercy are in a fair way for the extirpation of one, the prevention of the other. A designe there was against *Scotland*, heightned to a great expectation, acted in a first and second expedition against that Kingdome, for no other cause, but that they were the first, that durst appear for God against the Enemy; but their eyes failed, and with shame and fear it came to nothing. A designe there was against the Parliament, to bring up the Army from the North to awe that great Assembly, and to enforce an enacting of their own wills; but their eyes failed, they could not do it. A designe there was against some particular active Members (many of whom are since fallen asleep) and brought even to the point of execution, yet it failed, their eyes saw it not. Time would fail to speak of particulars. A designe against this City, a designe upon the Army, a designe against severall Cities and places to surprize them. A designe upon particular persons to win them over, which took with some to their own ruin. A designe in the West, a designe in the North, a designe by fighting, a designe by Treating: A designe—A designe—A designe—yet in all, their eyes failed, and we are safe. Here are the particulars of mischief: Here is use of wisedome;

dome; Who so is wise, he shall understand these things, prudent, and he shall know them.

2. He hath made their refuge to perish: the enemy betook himself to divers coverts, yet by none could he escape, He essayed divers helps, but all were helpelesse; whatsoever he made his refuge, it proved but a refuge of lies, it became broken, and supported him not: These our Adversaries have refuged themselves among us, suborning motions to be made, petitions to be tendred, raising insurrections and cries of women, they have set a very great assembly against the Parliament, yet it failed. This way would not do. They have sought refuge in Scotland, rent and purred to stop them, raised a malignant party there to necessitate their returne, yet our brethren came and stayed, this refuge perished. They made over to Denmarke, and negotiated with that Prince, whom (it is feared) they found too unreasonable this way, but God cast a bone, for whilst he was preparing, the Philistims invaded the land, the Swedes like an overflowing stream fell upon him, He had work at home, this refuge perished. I am no Statesman, my intelligence goes little further then the hall, and street reports. But I am perswaded, there are of you that know, that there are few Princes in Christendome with whom the enemy hath not been dealing; He that believes, the Queene is passing the Seas to Holland, was only to accompany the young Princesse to her Husband, may also believe, that her repassing to France was only a complementall visit of her native soyle: But nothing followed upon either. Nay, first, that is questionable, and then if so, you acknowledge what I say. Their refuge is perished, God blasted their confidences, they could not prosper in them. But though refuge failed in some, yet it sped in other places. Do not daily diversions, yea and supplies appear from Ireland? But is this a refuge? If God will not helpe, the Devil shall. The lives of Witches and Conjurers is a dainty life, they can do many pretty prancks, enjoy many a delight, which a godly man wants; The Devil readily furnisheth them, I, but here is the mischief, 'Tis but a Devil, and there will be bitternesse in the end: It cannot be denied, but that those Devils of Ireland have been serviceable to this cause both here and there. But this refuge is from Irish Rebels, I need say no more, If they prove a refuge, God hath not

Flectere si nequeo superos, &c.

spoken

spoken by me. And how the Duke of *Lorrein* should prove a defence, though refuge be sought for at his hands, I see not: He that could not save himself, can hardly be a Saviour to others. Their refuge is perished from them.

3. Their hopes are giving up the ghost, their condition is even now come to the last cast, when their designs fail and their refuge perisheth, what can uphold? Two or three Garisons, Welch mountains, a short cut over to *Ireland*, a female activenesse in *France*, will prove but poor cordials to keep from faintings: So let all thine enemies perish ô God.

Thus farre of observation.

2. *Of advice to the Enemy.*

I hope this Audience affords no malignant spirit; but if so, Consider the power of prayer, and be advised, Give over all your great designs, Give up your hopes of Prelacy and power, for both are gone.

1. Of upholding Prelacie, the Grand-causer of this mischief, the supporters whereof in this have fulfilled the Prophecies that went before of them. *Pedro Paulo* the Authour of the Historie of the Councell of *Trent*, thus writ of them many a year before these troubles did appear. When the English Hierarchie shall fall into the hands of busie and audacious men, or meet with a Prince tractable to the Prelacie, then much mischief is like to ensue in that Kingdom: which though it was fore-seen, yet could it not be avoided. For saith our great Historian, Though God hath given men knowledge and judgement to fore-see what evils do hasten a Kingdoms ruine, yet he oft leaves them subject to affections, passions or courses in their practice, which brings on that ruine. Let them therefore fall, and not rejoyce in the felicity of the Lords people. There is a biting Propheeie, *Joel* hath said it, *Chap.* 3. 19. And how to shelter them from the sting thereof I know not. A time will be, a day shall come, What? yea even now, that it shall goe well with the Lords land. All Officers, and Ordinances shall give fruit to the Lords chosen, The people shall be holy, and their wayes holy, and men shall see the desire of their soule, and enjoy the issue of their prayers. Well, what then? and then *Egypt* shall be a desolation, and *Edom* a desolate wildernesse, These two in those daies of peace shall not see good. The reason is adjoyned, because of their violence against the children Sir *W. R.*

of *Israel*, even because they shed innocent blood in the Land, God here meets with *Edom*, and in him he speaks to all. When I shall doe good to a Land, and make a people dwell for ever. I except from this mercie, and exclude from any share therein all those that have been bitter enemies against my holy ones, and have been thorns in the sides of my servants: when others shall stand, they shall fall, and when others shall sing in the wayes of God, they shall roar and cry out for grief and anguish of soul: for though I cleanse the Land, saith the Lord, yet from blood I will never cleanse it; for as for such malignant spirits, their offerings of blood I will not except, their sin shall be upon them, they shall perish like their own dung, they shall be a portion for foxes, as their hands have made others sad, so shall the hands of others make them sad.

2. Of Arbitrary rule. Oh how hard a thing it is, to draw that man off that is drunke with the pleasures of his own will! he whose will hath been a law, will not readily admit a law to his will; to see the greatest of men humbled, is a rarer sight then to see the lowest of men great.

Beda. *Oswin*, sometime a King in this Land, upon an occasion humbled himself before the holy man *Adrian*, who upon sight thereof wept; and gave this reason of his weeping: I know this King will not live long: and this reason of his reason; for I never before this saw an humble King: for commonly by Priests and Parasites they are so flattered up in their spirituall and politicall relations, that they know themselves in neither: yet of this the holy Prophet complains, and that with sharpnesse, *Isai.* 19. 11. The Princes of *Zoan* are fools; his Nobility, Courtiers, such as are near to his Person, folly possesseth them: And as for the wise Counsellours of *Pharaoh*, such as should advise him about the manage of his inward man, their counsell is brutish: wherein? These say to *Pharaoh*, I am wise; all their discourses, preachings tend to this, to settle him in the conceit of the rightnesse of his spiritual state: he never hears word, but such, as from which he may infer, my state is well enough for God. I am wise. And the others put him in minde only of his Greatnesse, Pedegree, Prerogative; put this answer in his mouth to all motions: *I am the sonne of ancient Kings.*

But another way would be more honourable, more comfortable;

able; more honourable, what ſhall one then anſwer the Meſſenger of the Nations? What is the greateſt matter, one may ſpeak of in the day of ſuch a King? Not any thing, about the abſoluteneſſe of his rule, arbitrarineſſe of his will; but contrarily, That the Lord hath founded *Sion*, and the poor of his people ſhall truſt in it; God in his time planted Religion, ſet up a Kingdom for himſelf, and his poor ſervants dwell there ſecure: This is his honour, and more comfortable queſtionleſſe; more ſweetneſſe in ſoul, and reſt by night, would an endeavour to eſtabliſh Religion give him, then all theſe courſes that are taken. The *Iriſh* blood ſtrikes terribly; the *Engliſh* cries mightily; the *Scotiſh* is not ſilent: a Kingdom were well given to ſtop their mouths. *Charles* the 9th after the *Pariſian* Maſſacre, had this cry of blood for his bed-fellow each night: *Somnum nocturni horrores*, &c. Horrours by night broke his ſleep; which no means could appeaſe; he was enforced to have Muſicians nightly to attend him to recall that ſleep, which gaſtly apprehenſions did hourly drive away; this was terrible, this was a cry of blood. Yet *Charles* the ninth was a King: Deliver our King from blood-guiltineſſe, O God, who alone art the God of all ſalvation. *Thunow.*

3. *Of command for the work.*

Laſtly, If the Saints addreſſes have ſuch effects, I cannot but preſſe and praiſe this practice of addreſſing our ſelves to God. This is the ſtrength of a righteous man; both his ſword and buckler: his offenſive and defenſive weapon: we have before been upon its power: the practice is yours; ſet upon it; continue in it; prepare your hearts, ſtretch out your hands to him, and you and yours ſhall be ſafe. Prayer will doe it. And as for your enemies, that hate you: *The eyes of thoſe wicked ſhall faſl; Their refuge ſhall periſh; Their hopes ſhall be as the giving up the ghoſt.*

FINIS.